Glory to God, and Gratitude to Benefactors

9931

A

SERMON

PREACH'D before the

QUEEN,

IN

Her Royal Chapel of St. *James's*,

On *Tuesday* the 22d. of *Nov.* 1709.

The Day of

Publick THANKSGIVING,

For the Signal and Glorious Victory at *Blaregnies*, near *Mons* in *Hainault.*

St. LUKE xvii. 17, 18.

And Jesus answering, said, Were there not Ten cleansed? but where are the Nine?

There are not found that returned to give Glory unto GOD, *save this Stranger.*

By WHITE KENNETT, D. D. Dean of *Peterborough*, and Chaplain in Ordinary to Her Majesty.

Published by Her Majesties Special Command.

LONDON:

Printed and Sold by *H. Hills*, in *Black-fryars*, near the Water-side, For the Benefit of the Poor, 1709.

BRITISH MUSEUM

St. LUKE xvii. 17, 18.

And Jeſus anſwering, ſaid, Were there not Ten cleanſed? but where are the Nine?
There are not found that returned to give Glory unto GOD, ſave this Stranger.

OBSERVE here a Miracle of Divine Goodneſs and Mercy, with a Demand of Gratitude and Glory unto GOD for it. So as the Words determine our Thoughts to the Duty of this Day, and will, I hope, excite our Hearts to be devoutly thankful and joyful, to praiſe and glorifie the Lord of Hoſts for his publick Mercies, and to declare the very Wonders that his gracious Providence hath done for us under this happy Reign, and even in this ſucceſsful Year of it. To keep therefore, both to the Text, and the Occaſion, let us conſider theſe things:

I. *Firſt*, The Diſeaſe which was here cur'd by a Miracle.

II. *Secondly*, The Manner of Curing by a Word of Command.

III. *Thirdly*, The Faith and Obedience of theſe Patients, in order to be cur'd.

IV. *Fourthly*, The ingenious and devout Return that was made by one of them.

V. *Fifthly* and *Laſtly*, Our Saviour's upbraiding the Ingratitude of the other *Nine*.

I. *Firſt*, The Diſeaſe here cur'd by a Miracle, was the *Leproſie*, ſo offenſive and loathſome that the poor Wretches decently *ſtood a far off*, (ver. 12.) The Foulneſs of their Diſtemper was to ſeparate and ſeclude them from the ſounder Parts of Mankind. It was call'd the

very *Plague of Leproſie.* So that by the *Jewiſh* Law, the *Leper* was to have no Communication with other People: but *Levit.* xiii. 45. He was to have his *Cloaths rent*, and his *Head ſhav'd*, and a *Covering* on his *Face*, and the *Prieſt* was to pronounce him *Unclean, unclean*: Confin'd to a Cell by himſelf, and in time of War, to abide *without the Camp.* It is ſuppos'd, that for this Reaſon, we find *Job* upon the *Dunghil*, and *Lazarus* lying at an outward *Gate.*

Now while *Ten* together of theſe noiſome Creatures did appear, they muſt needs make a miſerable, and abominable Spectacle, enough to raiſe an Averſion to 'em, an Abhorrence of 'em. But our Bleſſed Saviour coming to bear our Infirmities, had a Compaſſion, and an infinite Condeſcenſion toward the worſt of 'em. He did not ſeem offended with the deplorable Sight: He would not, like the *Jewiſh Prieſt and Levite, paſs by on the other ſide*; but He looked on them, He pitied 'em, He reliev'd 'em: He bid them go, and as they *went*, they were *cleanſed.*

Hence we ſhould learn to be tender and compaſſionate to the Sick and Wounded, and to ſhew Care and Compaſſion to the very *Infected.* Not to withdraw our Hearts, and utterly forſake them as abject Creatures: But to be ready to ſtep or ſend into their Aſſiſtance, and to contribute ſome way or other to their Eaſe and Relief.

Eſpecially, we ſhould have Bowels of Tenderneſs and Kindneſs toward thoſe who have ſuffer'd any Loſs or Harm in the glorious Defence of their Queen and Country. In their Caſe we ought all to think our ſelves commiſſioned to make Proviſion for them, to bind up their noble Wounds, and to pour in our Oyl, our Help and Comfort, and all manner of Reſpect and Honour. And of thoſe who are fall'n in any day of Battle, we ought to regard their diſconſolate Widows, and to encourage their Children not to degenerate, and to plant ſome of their own *Lawrels* on their Graves;

Graves; I mean, by ſome or other decent Memorials, to make their Acts and their Names to flouriſh unto ſucceeding Generations.

II. The *Second* Thing to be conſider'd in this Miracle, is our Saviour's way of Curing by a Word of Command; He only bid them *go*, and in *going* they were *cleanſed*.

While they implored Jeſus to heal them, they might well expect that he ſhou'd have uſed ſome ſenſible Ways, and Means for their Recovery. And ſo, indeed, in many other Inſtances of Reſtoring the Sick and the Impotent, He had Recourſe to ſome External Means: Once He made *Clay of his Spittle*, and anointed the *Eyes of the Blind* Man with the *Clay*: At other times, He cur'd with the viſible Tokens of his *touching*, or *laying Hands* upon them: Or elſe, he ſuffer'd them to *touch* but the *Hem* of his Garment, and as many as *touch'd* were *made whole*.

And, no doubt, our Saviour dealt thus in his Wiſdom, to inſtruct Mankind, that in the common Exigencies of Infirmity, Pains and Sickneſs, He would have them make uſe of the ordinary Means of Health and Safety. Not to lye ſullen, and refuſing Comfort; much leſs, to truſt in Charms or Relicks, or other vain Imaginations; but to apply to the beſt Profeſſors of Judgment and Skill, hoping and praying, that God will bleſs the Uſe of their lawful Means.

Yet here in the Text, as they in ſome other Caſes of miraculous Cure, our Lord would uſe no Preſcription, no manner of ſenſible Application; leſt the Cloud ſhould hide the Sun; leſt the Interpoſal of a ſecond Cauſe ſhould take away the Glory of the firſt Mover and immediate Worker, GOD.

It is much the ſame in all Occurrences of Humane Life, and eſpecially of Publick Affairs: A wonderful Power of God does often intervene, yet never to exclude the Care and Induſtry of Men. I ſay, a *wonderful*

derful Power of GOD! For, though any ſingle Enterprize boldly undertaken, and bravely accompliſh'd, might be imputed to Chance, or what the World calls Fortune; yet a continu'd Series of Succeſſes and Victories, a long Chain of Glories, compact and uniform, without any Breach, or the leaſt Flaw in it. This muſt be the Hand of GOD! This is the LORD's doing; marvellous in our Eyes: Look we upward and adore the Divine Might, Majeſty and Dominion!

Yet we muſt not preſume, that God will be working daily Wonders for us: We muſt ſtill have Recourſe to the probable and moſt effectual Means of our Preſervation and Succeſs. The *Horſe muſt be prepared againſt the Day of Battle, tho' Help cometh of the Lord.* It was our Saviour's own Queſtion: *What King going to make War againſt another King, ſitteth not down firſt, and conſidereth whether he be able, with ten Thouſand, to meet him that cometh againſt him with twenty Thouſand?* If not, a haſty Peace is preferable to an unguarded War. It muſt be an Impulſe of wild Enthuſiaſm to imagine, that we ſhall be fed with Miracles, if we neglect to make a Proviſion ſuitable to our great Occaſions. The Wiſdom of a Nation knoweth this, and cannot fail in what ſhall be ſufficient, with God's Bleſſing, for its own Safety, and Increaſe of Honour.

III. Let us, *Thirdly*, conſider the Faith and Obedience of theſe Patients, in order to be healed: They were bid to go along Journey to *Jeruſalem*; and immediately they *went their way.*

They might have declin'd, or at leaſt, delay'd the tedious Expedition. They might, however, ſtand to heſitate, and to deliberate upon the Hardſhip put upon them. They might have been arguing, and demurring to this Effect. What, will he neither touch us, nor approach toward us? Has he kept us at this Diſtance, and will he now ſend us farther away? A Diſpatch to *Jeruſalem*, and there to ſhew our ſelves unto

unto the Prieſts, when we dare not appear before *them*: For to *ſhew our ſelves unto the Prieſts*, is to ſuppoſe our ſelves already clean: And muſt we take our Cure for granted, before we yet ſee any Sign or Token of it? This is rather to fatigue us, and expoſe us, than any way to help us.

They might have been thus gain-ſaying, and guarding themſelves againſt Conviction and Submiſſion. For ſo would our *Scepticks* and modern *Infidels* have done. And indeed, it is more natural, in our corrupt State, to raiſe Objections, and to ſeek Evaſions, than it is to Aſſent and Obey. Let the Matter be never ſo plain, and the Authority moſt expreſs, yet to hold Arguments, and to frame Excuſes, is a part of our Original Weakneſs.

But here the humble *Lepers* had no Diſtruſt, and diſputed not. An eminent Faith and Obedience! Our Saviour had not actually heal'd 'em, nor given 'em any Promiſe; it was, at beſt, but an Intimation, that he was inclin'd to do it. Yet, theſe Hopes could ariſe into full Aſſurance, and Evidence of the thing not yet ſeen. They went as cheerfully as if they had been already healed, and therefore, according to their Faith, it was done unto them.

From hence we ſhould learn a more ſteadfaſt Reliance on the good Providence of God; and eſpecially after a large Experience of his manifold Mercies towards us. When He hath dealt with us, as He hath not dealt with any other Nation, and made our Arms the Praiſe and Glory of the Earth, we have Cauſe to hope, that He will not leave us nor forſake us, till He hath finiſh'd the Work ſo viſibly wrought in us. Unleſs our National Sins and Provocations riſe up to that height, as to ſeparate between us and our God.

Alas! Prophaneneſs and Irreligion in the midſt of Mercies, are more heinous, and more exaſperating Sins: The extraordinary Favours of God do call for a more lively Faith, a more fervent Devotion, a more

cheerful Obedience. Without *Obedience*, Faith and Devotion are but vain. *Why call ye me Lord, Lord, and do not the things that I ſay?* In this Example, the Lepers did not only believe, and lift up their Voices, ſaying, *Jeſus, Maſter, have Mercy on us!* But they did likewiſe *obſerve and do what he required at their Hands.*

IV. Let us, *Fourthly*, conſider the ingenuous and devout Return that was made by one of them; ver. 15, 16. *One of them when he ſaw that he was healed, turned back, and with a loud Voice glorified God, and fell down on his Face at the Feet of Jeſus, giving him Thanks.*

This honeſt Creature was ſo full of the wonderful Mercy done unto him, that he had not Patience to purſue his joyful Journey, without ſtepping back and ſtaying a while to praiſe God, and to thank his Benefactor.

The other *Nine* had a Surprize upon 'em, that ſwallow'd up all ſober Senſe of their Deliverance: So tranſported with the Cure, that they forgot to look back upon their Healer, or ſo much as to caſt an Eye toward Heaven; carried along in that Haſt and Hurry, which mightily obſtruct all Thoughts of Religion. But this one Man had a Preſence of Mind amidſt the greateſt Raptures, and thought ſedately of Prayers and Praiſes under all his Amazement and Extaſies of Gladneſs: His Soul was as it were upon the Wings of the Wind, yet he could command it to turn and pay Devotion unto God, and due Acknowledgments to his Helper and Reſtorer, Chriſt Jeſus.

This points out the right Method and Order of Thankſgiving. *Firſt*, Our grateful Returns muſt be made unto Almighty God, the Prime Mover of all Events, the Fountain of Goodneſs and Joys: *Next* to this, all ſuitable Thanks and Reſpects ſhould be given to God's great Inſtruments of doing good. Upon every ſignal Favour, we muſt keep to the Connexion of theſe Duties; firſt to praiſe and glorifie God, then to honour and highly eſteem the Perſons, whom

whom God hath diſtinguiſh'd for the means of conveying that Mercy to us. This Union of Praiſe and Gratitude muſt not be broken: To talk of praiſing God, and yet to envy and detract from the noble Inſtruments that God hath choſen; this is to look towards Heaven with an evil Eye, and to offer unto God a Sacrifice that is lame and maimed. As on the other hand, to be caught up with ſuch Admiration of any glorious Inſtrument on Earth, as to forget and deſpiſe the Author in Heaven: This is Irreligion, and a ſort of prophane Idolatry; for this is to adore the Engine, and not regard the Workman. It is at leaſt to be gazing upon the Hand of a beautiful Dial, and to think it moves of it ſelf without any Spring or Wheel within.

Better is the Example in the Text: Here the humble and well-diſpoſed *Man*, *firſt* payeth his Duty unto God, *v.* 15. *turning back, with a loud voice, he glorified God. Then*, not till then, *v.* 16. *he fell down on his face at the feet* of his Deliverer, *giving him thanks.*

V. This brings us on to the laſt Particular, our Saviour's upbraiding the Ingratitude of the other Nine: *Jeſus anſwering, ſaid, Were there not Ten cleanſed? but where are the Nine? There are not found that returned to give glory unto God, ſave this Stranger.*

This one grateful Man is diſtinguiſh'd by the Name of a *Samaritan*, v. 16. and here again by the Character of a *Stranger*: Which makes it probable, that the other *Nine* were *Jews*, Fellow-Brethren: This One excepted, an *Alien* from their *Commonwealth* of *Iſrael.*

Now it was rather to be expected, that the *Jews* themſelves would have Hoſanna'd their own Meſſiah; and the poor *Samaritan* might have been excuſed for a little more of Ignorance and Unbelief: But it ſeems God is no Reſpecter of Perſons; and the Tribe who thought themſelves beloved of him, had the leaſt Senſe of Duty to him.

How-

However, this help'd to raiſe the Glory of the Miracle; that when the *Jews* themſelves would not ſee the Power of God, a very *Stranger* did behold it and adore it. So poſſibly, when by God's Help any wonderful Actions are perform'd by a GREAT MAN; if ſome of the Nation to which he belongeth could be content to diminiſh and detract from his Merits; yet Foreigners and Strangers ſhall judge impartially, and give the due abundant Honour. It is the Infirmity of ſome People, to drop the Glory of their Native Land, and leave it to be admir'd by Strangers, while they themſelves affect an Ignorance of the Worth and Value of it.

But again, this one *Stranger* being accepted and commended by our Saviour, does ſuggeſt a Thought or two of the late Royal Hoſpitality and Charity in *receiving Strangers*, and ſuffering many miſerable Exiles to find this Kingdom, as it uſed to be, a Refuge and Sanctuary to diſtreſſed Foreign *Proteſtants*. This is one Victory for the common Cauſe, one Triumph of Piety and Bounty: Such Protection and Support of the Afflicted *Proteſtants* abroad is well known to have been the Glory of the Reign of Queen *Elizabeth*; and who ſhall murmur, if God maketh this Reign even to exceed in that Glory!

But to look now on the *Nine* ungrateful Men, not without ſome Pity and Diſdain. Our Saviour might well expect, that as all the *Lepers* had an equal Share in the Benefit of the Cure; ſo they ſhould all have had an equal Senſe of the Obligation, and have been perfectly unanimous in Praiſe and Thanks to God and Man. Yet alas, of *Ten* who joyn'd in their Wiſhes and Praiſes for Help, there was but *One* left in a Frame of Thankſgiving for it. All the others ran away with the Bleſſing, and forgot they had receiv'd it. And indeed, this is too much the Practice of the World; to be importunate for a Bleſſing or Deliverance from any Evil, yet ſoon after

it

it is obtain'd, then to enjoy the Benefit, and rudely deſpiſe the Benefactor.

In all publick Mercies, every Subject has a Share in the Intereſt, tho' not in the Delight of them. Every one, that has but the leaſt Portion or Taſte of Liberty, Property, and Religion, does and muſt needs communicate in the Glorious Preſervation and Enlargement of them. What a Shame, when One or Two only are juſt and thankful, among a Number that are inſenſible and unworthy! How theſe Nine Lepers came to be ſo ungrateful, is not here recorded; Whether they thought their preſent Turn to be ſerv'd, and they might now ſafely go their own Way? Or, whether they ſate down enjoying their Deliverance, and yet ſtill murmuring againſt their great Deliverer? Or, whether they could not ſo well reliſh their Cure, becauſe a *Samaritan* was healed with them, and made Partaker of that Bleſſing, which they would have had peculiar to themſelves? Or, whether they cared not to joyn with that *Stranger* in any Addreſs of Thanks, and were the more averſe, becauſe they ſaw him ſo forward in it? Or, poſſibly they expected more than they had receiv'd, Riches and Honour, as well as Health and Strength; and ſo falling ſhort of their ſanguine Hopes, they were ſtill diſpos'd to ſomewhat of Diſcontent and Murmur. Or, perhaps they envy'd the Glory that would redound to the Worker of ſuch a mighty Deed, and were therefore willing to ſuppreſs it in Neglect and Silence. Or, probably their Ingratitude was meer Prophaneneſs; *Unthankful*, becauſe *Unholy*.

The Cauſe, whatever it might be, is not here mention'd. It is rather obſervable, that the Man, who did cordially return Thanks, would not be ſevere in reflecting upon them who did not. He would not ſully his own Joys, by complaining of the Thing much to be lamented; the unworthy Ingratitude of Others!

Yet our Saviour thought fit to exert his Authority in rebuking and upbraiding this Sin. For indeed Ingratitude

gratitude is the Meanneſs of Spirit, the Baſeneſs and Apoſtacy of Mind, that provoketh to Indignation above all other Offences whatſoever. Our Bleſſed Saviour ſaid it with a deep Reſentment, *Caſt not your Pearls before Swine, leſt they turn again and rend you.* The ungrateful *Iſraelites* were made aſham'd with the Example of more Ingenuity in the very Brutes; *The Ox knoweth his Owner, and the Aſs his Maſter's Crib; but Iſrael doth not know, my People doth not conſider.* There is a like Accent of Zeal and Holy Indignation in the Text, *Were there not Ten cleanſed? but where are the Nine? There are not found that return'd to give Glory unto God, ſave this Stranger.*

To conclude, What ſhall we now render unto God for all the Benefits that He hath done unto Us, as a People, and at this Time a great Nation? The Multitude of publick Mercies! More certainly in Number and Weight, than his wiſe Providence ever thought fit to beſtow upon our Fore-Fathers in any one Reign, or any one Age. Every Year of this Auſpicious Reign has been diſtinguiſh'd by ſome eminent Advantage and Honour obtain'd by our Arms. For tho' in the Courſe of our ſucceſſive Campaigns, One has commonly exceeded Another in Glory, yet no One has been inactive or inglorious to Us. It is this Train and conſtant Series of Victories and new Acquiſitions, that does by every Step demonſtrate the Conduct of our Generals, and the Courage of our Troops. Moſt of the Commanders in former Ages were content with the happy Action of a Day, for the Honour of their whole Lives: And too many by ſome one Miſadventure have blotted out all their paſt Characters of Fame. But to gain Glory, and to ſupport it, and to raiſe it higher. To proceed in great Actions, to purſue greater, and always to proſper. For the ſame conſummate General to have made Eight continual Campaigns with unblemiſh'd and uninterrupted Honour; To have fought a long Liſt of Battles, and be in every One Victorious; To have beſieg'd ſo many

of

of the ſtrongeſt Towns, and not to fail in any One; To be as Happy in concerting the Counſels of every Campaign, as in finiſhing the Operations of it. Particularly in the Courſe of this preſent Year, to diſappoint the Artifices of the common Enemy, and not to ſuffer their inſidious Overtures of Peace to obſtruct our early Preparations for the War. To carry on that neceſſary War with greater Vigour; to attempt and take their ſtrongeſt Hold; to march on and ſtorm their whole Army like another beſieg'd Place; to break through all the Oppoſitions of Art and Nature, and to prove our Victory, by a new Conqueſt of another moſt important Place. Nay, in the mean time, to lay as it were open, and yet ſecure; to deſpiſe, and in a manner defie their Pretenſions of Fighting; and ſo to vanquiſh, if poſſible, their moſt inſuperable Vanity of Boaſting. This, in ſhort, is a miraculous Bleſſing of God, for which they who bore the Fatigues and Dangers, and we who reap the Comforts of it, can never be enough Thankful and Joyful.

For there will be a happier Conſequence in theſe Things than we can well imagine. To intimate a little of our Experiences and our further Hopes, the conſtant Flowing of Succeſs in a Confederate War holdeth faſt the Bands of Alliance, and maketh the Union not to be diſſolv'd by Force or Fraud. Then it ſerveth to knit together the Hearts of a happy People, and to drive away that Strife and Sedition, which live and move upon the Misfortunes of the Publick. It further raiſes the Name and Weight of a Nation in the midſt of other States and Kingdoms, ſhedding both an Influence and a Brightneſs, like the Sun from a Seat of Glory. It exalteth the One Great Soveraign in the Sight of other Princes, and putteth the Sword and the Balance into the ſame prevailing Hand. It bringeth the Commanders and Officers into a Frame and ſettled Habit of Martial Vertue, the Experience of Conduct and Conqueſt, that ſtrike a Terror near and

a far

a far off. Again, It is the Cement of mutual Confidence and Affection between the two greateſt Generals, and keepeth up a Harmony that diſputes not who is Equal, or who Superior, but which of them ſhall do moſt like the other. It inſpirits a whole Army with the like Cuſtom of obtaining Victories, and diſpoſeth them to do, as they have been won't to do. And then it cannot but intimidate the Enemy, and infect their new Troops with the ſame Diſtemper of turning their Backs in a Day of Battle.

But will it not do more than this? Will it not fill the Heart of every Subject with a larger Portion of Affection and Obedience to the QUEEN, under whoſe wiſe Adminiſtration and excellent Example theſe great Things are done? Will it not enable that Royal Head to bear the burden of a Crown, and the Cares of it with greater Alacrity, and in the midſt of other Sorrows to rejoyce in the Proſperity and Gladneſs of her People? Will it not animate the Proteſtant Intereſt in *Europe*, and give all the Reform'd Churches a Hope and a Comfort in this great Defender of their common Faith? Will it not ſettle and ſtrengthen the legal Foundations of our eſtabliſh'd Church, and make it more and more the Pattern and the Joy of the whole Earth? Will it not advance the Powers of Religion, and convert the very Infidels, to ſee a bright and amazing Scene of Providence open, and diſplay it ſelf in the various Treaſures of Wiſdom and Goodneſs? To ſee, as it were, a new Heaven and a new Earth, after humbling the invincible Man, and binding up Tyranny and Oppreſſion, and reſtoring the Liberties and Rights of Mankind, and fixing the Balance of Power; doing all by a juſt and victorious War, at laſt, obtaining its true End, a Safe and Honourable Peace, with the Happineſs extended to all *Europe*, and the chief Glory of it dwelling in our Land.

Let a Senſe of theſe Bleſſings raiſe up in us a more lively Faith, a more fervent Devotion, a more unfeigned

feigned Charity, Humility and Forbearance of one another in the Spirit of Meekneſs, with one Heart and with one Mind, rejoycing in the Lord always, and again rejoycing. And for a Fulneſs of Joy, Let this Reign, we pray, O God, this long Reign, be diſtinguiſh'd by good Works at Home, as well as by glorious Atchievements Abroad! Let the Reformation of Manners be encourag'd, and carry'd on by all ſober Zeal in all legal Ways! Let the Propagation of the Goſpel in Foreign Parts, be vigorouſly promoted, that God may pleaſe, in our Days, to give his Son the *Heathen for his Inheritance, and the utmoſt parts of the Earth for his Poſſeſſion.* Let the Royal Bounty to the poorer Clergy ſupply the greateſt Defect of our Reformation, and reſtore Honour to our Church and Nation! Let the Charity-Schools increaſe and multiply as the beſt Nurſeries of Religion and good Manners to the Common People! Let our Factories in Foreign Parts be aſſiſted by Chaplains conſtantly reſiding with them, to break the Snares of Popery, and to ſhew, that Mens Souls, and the Spiritual Offices to be done to them are not their leaſt Concern: Let more and more Churches and Chapels be erected and endowed in the outer Parts of theſe great Cities, to advance the true Worſhip of God, and the better Edification of Chriſtian People: Let the poor Suffering *Proteſtants*, the Foreigners and Strangers, taſt ſomewhat of our Liberality to them, to ſhew we are in earneſt with the Religion we profeſs. By theſe, and all other laudable Ways, let our Faith work by Love, and by the Fruits of Righteouſneſs and true Holineſs, leading to Joys unſpeakable, and full of Glory! Glory be to GOD on high; on Earth Peace, Good-Will towards Men.

FINIS.

A Catalogue of Sermons Printed and Sold by H. Hills, in Black-fryars, near the Water-side.

12 *John Tillotson*, late Archbishop of *Canterbury*.
4 Sir *William Daws*, Bishop of *Chester*, 14 his Volume.
11 *Offspring Blackall* Bishop of *Exeter* (8 Esq, *Boyl's* Lectures.
1 *John Sprint*, the *Bridewoman*.
1 *William Wake*, B. of *Lincoln*.
8 *John Sharp* Archbish. *Tork*.
5 *Robert Moss*, D. D.
5 *Tho. Knaggs* M. A.
4 *White Kennet*, D D.
3 *Hen. Sacheverel* M. A.
1 *Rob. Lightfoot*, B. D.
3 *William Beveridge*, D. D.
2 *George Stanhope*, Dean of *Cant*.
2 *Rich. Willis* Dean of *Lincoln*.
2 *Phill. Stubs*, M. A.
1 Mr. *Robert Parsons*, Earl of *Rochester's* Funeral Sermon.
1 *Ralph Lambert*, D. D.
1 *William Savage*, B. D.
1 *Symon Partrick*, M. A.
1 Mr. *Robert Gery*.
5 *Fr. Atterbury*, Dean of *Carlisle* with a Letter, and large Vindication with a 2*d* Letter in Answer.
3 *George Smaldridg*, D. D.
1 *John Haslewood*, D. D.
1 Dr. *Moore*, Bish. of *Ely*.
1 *Wll. Talbot*. Bishop of *Oxford*.
2 *Will. Nicholson*. Bp. of *Carlisle*.
3 *W. Fleetwood*, B of St. *Asaph*.
1 *Anth. Horneck*, D. D.
6 *John Adams*, D. D.
1 P. *Downes*, M. A.
4 *Benj.* and *J. Hoadly*, M. A.
3 *Tho. Tennison*, A. B. of *Canterbury*.
2 *S. Clark*, M. A.
1 *Blackburn*, Dean of *Exeter*.
1 *Rich. Jenks*, M. A.
1 *Fran. Castrell*, D. D.
1 *John Kockburn*, D. D.
1 Mr. *Cornwallis*.
1 *John Stilsman*, B. D.
4 *T. Manningham*, D. D.
1 *call'd the Last Century*.
1 *Robert Eyre*, D. D.
4 *Th. Trimnal*, D.D. now B. of *Norw*.
1 *S. Dunster* A. M.
1 *J. Sharp*, A. M.
1 *T. Sherlock*, M. A.
1 *R. Nelson*,
2 *Bisse*, M. A. & D. D.
1 *J. Trap*, M. A.
1 *J. King*, M. A.
1 *W. Wotton*, B. D.
2 *W. Tilly*.
1 *Willett*, M. A.
1 *H. Stephens*.
1 The *Royal Merchant*.
1 *The Wedding Ring*.
1 *Character of a Virtuous Woman*.
Christianity in short.
2 *Sprat*, B. *Rochester*.
1 *J. Lawson*, D. D.
1 *T. Rennell*, M. A.
1 *T. Lynford*, D. D.
1 *W. Whitfield*.
2 *T. Bray*, D. D.
2 *Ed. Stillingfleet*, D. D.
1 *J. Pelling*, D. D.
1 *Fr. Hare*, A. M.
1 *T. Sherwell*, M. A.
1 *J. Willett*, M. A.
3 *S. Colby*, M. A.
A Letter from the Pastors and Professors of *Geneva* to the King of *Prussia*, with the King's Answer.
1 Mr. *Stenet* a Thanksgiving.
1 Mr. *Spademan* a Thanksgiving.
1 Mr. *Piggot*, The frailty of Princes consider'd.
1 Mr. *Evans* a Thanksgiving.
1 Mr. *Williams* on *Doolittle*.
1 Mr. *Bradbury*, The Son of Tabeal.
1 The Epit of the Protestant Rel.
1 Villanous Principles, *&c*.

5 0059